

A Conceptual Study of Clinton Bennett's Thoughts Regarding Qur'an

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Abstract

As far as the religion of Islam is concerned, all the readers and the students of Islam whether they are Muslim or non-Muslim, in a way or other, focus and depend finally on Qur'an. This seems to be the very reason that Clinton Bennett has also studied Qur'an and had tried to give his views on Qur'an in his various books. Moreover he has written a separate book named 'interpreting the Qur'an' in which He has tried to re-orientate the biography of the Prophet according to the revelatory order and chronology of Qur'an and that is the main motive behind his conceptual mind-set. Being a Christian he has given a judicial consideration to the contents of Qur'an and as far as rest of his work is concerned, he has behaved differently with the Qur'an. The study focuses on concluding Clinton Bennett methodology, conceptualization and analogical findings out of the text and exegesis of Qur'an with his personal observation and reservations, which would enhance and broaden the horizon of evaluation of the works done by contemporary orientalists on Qur'an and Islam. It would also provide a closer vision of the attitude of contemporary orientalists, to the Muslims. The importance of this research is to clarify the misconception created by the orientalists pertaining to the contents and topics of the holy Qur'an And to examine the chronological order of objections rose by the orientalists and to respond accordingly. This research is descriptive and analytical in nature and presents a detailed analysis of the work it is based upon.

Key words: Clinton Bennett, Orientalists, Divine Scripture, Satanic verses affair, Creativity of Qur'an.

Introduction

Clinton Bennett born 7 October, 1955 in Tettenhall in Staffordshire, England. He obtained his PhD from Birmingham University. His special interest focused on how ideological presuppositions influenced scholars' assessments of Islam. He is a specialist in Christian-Muslim Relations, an author, ordained Baptist Minister and a University teacher.

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Serving in different capacities in England finally he migrated to USA in 2012 and became a US citizen. He currently teaches Religious Studies part-time at the State University of New York at New Paltz and at Marist College, Poughkeepsie and writes for various publications.

Bennett's work consists of numerous issues in Islam. Whatever Bennett has learned from Islam and Qur'an and thus concluded in the form of his own thoughts, he has expressed them in his various books for example '*In Search of Muhammad*', '*Muslims and Modernity*', '*Studying Islam*', and '*Victorian Images of Islam*' (doctoral thesis)'.

He has pointed out the odds and difficulties in the way of understanding the Qur'an by non-Muslims for example the lack of punctuation marks, the diversity of topics in the same chapter (Surah), lacking of continuous narrative and the order of chapters. Thus he wrote a book, "*Interpreting the Qur'an*" which provides brief summarized information about the contents of Qur'an. In this book he has tried to re-orientate the biography of the Prophet ﷺ according to the revelatory and chronological order.

When Bennett discusses the learnings of Islam, he also peculiarizes Qur'an in his writings. It is observed that he consults the modern and primitive scholars along with the Muslim and non-Muslims specialists. As far as the comprehension of Qur'an is concerned, he takes Mawdudi (1998) and Denffer (Born in 1949), as guiding scholars of Islam and categorizes them as rightists (Traditionalists).¹ While Esack (Born in 1959) [who is influenced by Arkoun (2010), and Rahman (Born in 1959) and Abu Nasr Zaid] being critical and progressive are placed by him on the left and thereof they occupy the closest place with the orientalist.² Bennett examines and explains various western approaches of Qur'anic studies namely critical and faith sensitive ones. According to Bennett's classification, William Muir (1905), William St (1928). Tidall, Crone (1986), Cook (1977), Motzki (born in 1948) and Wansbrough³ represent the critical group, which opine the Qur'an as the self contribution of Holy prophet. While Esposito (Born in 1940) and Smith (1908)⁴ leading the faith-sensitive approach advice the academic policy of "As the Muslims Believe".

It is an admirable behavior of Bennett towards the conceptualization of Qur'an that he has considered all schools of

thought in this respect and has not taken into account the invalid and polemic objections on the Qur'an by the non-Muslims.

Bennett's Positive Responses towards the Holy Qur'an

Being a Christian he has given a judicial consideration to the contents of Qur'an and as far as rest of his work is concerned, he has behaved differently with the Qur'an. Bennett has extracted the real impressions made by main lessons of the Qur'an. He has almost fully grasped the deterrence and the promises of Holy Qur'an and has highly praised the metaphorical language, the symbols of various facts of life, the promises and the visual outline of the hereafter, as he confesses:

I consider it a privilege to be able to write a book (*Interpreting the Qur'an*) on the Qur'an. I sincerely hope that no offence is given by what I have written. My aim is to elucidate, de-perplex and illuminate, but also to help strangers to the Book, the uninitiated, to begin to develop an appreciation for, even a love of, the Qur'an. Some of my own favorites are: lightning and thunder blazing God's praise (13: 13)⁵; The metaphor that if the oceans were ink they would dry up before exhausting God's word (18:109⁶; 31:27⁷) and the recurring invitation to travel the world and sail the seas to reflect on and remember God's bounty. As an author, I love reference to God teaching by "the pen" (96: 4)⁸. I realize as I paraphrased the many warnings about judgment and descriptions of the fires of hell that this is a major theme, from which there is literally no escape unless we turn to God.⁹

Embracing an invitation of Qur'an, he has manifested a degree of neutrality and accepted the benefiting commonalities of the believers.

After writing the book on Qur'an, Bennett being a Christian and community conscious, has answered some unasked questions. He has suggested a possible co-operation between Christians and Muslims as believers to promote common interests avoid atrocities and make the world a peaceful place for co-existence:

As a Christian, I am aware that readers of this book and of the Qur'an who share my faith will go away with some unanswered questions. I hope, though, that readers will cease asking one question, "Are Islam and Christianity incompatible, destined to remain mutually hostile?" I hope that, regardless of unresolved issues about Jesus' status and Christianity claims, readers will agree with me that the Qur'an invites Christian-Muslim cooperation to make the world a better place. I am convinced that when we find ourselves between the devil and a hard

place, God prefers us to join hands against evil than to argue about “unity”, “trinity” and other issues. God, says the Qur'an, will ultimately decide such disputes between us; meanwhile let's compete in good works (5:48)¹⁰, never abandoning Truth, always persevering against the odds we face, against those who want to divide the world into “us” and “them”, “haves” and “have-nots”.¹¹

He has learned surah 103 by heart and was impressed by the fine sounds recurring in the surah without the repetition of vowels as he has expressed that:

Surah 103 is very short, at only three verses. This chapter, which uses assonance very effectively, was among the first I learned by heart in Arabic.¹²

Commenting on the common stories of Qur'an and Bible, the author has responded unlike the traditional behavior of Jews and former Christian orientalists. He has not believed the allegations of critiques that the Qur'an is derivation of the Biblical literature, being the composition of Holy Prophet.

When I compare Qur'anic and Bible stories in what follows, I am not implying that I regard the latter as the source of the former. Like Ali, my view is that such comparison illustrates meaning.¹³

The previous inflexible, rude, unacceptable and barbarian impression of Qur'an held and retained by the author, has been revised, improved and undergone a positive change in his mind. The common impression of teachings of Qur'an and Islam in the West are mostly consisting of the deterrence, threat of hellfire and the sheer fear of the hereafter which is one sided picture of the teachings of Islam and Qur'an because the teachings of chapter Al-Rahman and the detailed prescription of heaven and the Godly promises of high profile prizes is not commonly taken into consideration, which would have otherwise balanced the learnings and motives of bearer of glad tiding and a Warner (بَشِيرًا وَنَذِيرًا). As Bennett comments,

...The contention that the Qur'an is all about God's anger and the threat of hell misrepresents what has been described. Graphic descriptions of hell are always offset by the promise of repose in heaven and by the possibility of repentance. Throughout, God is depicted as compassionate, merciful. People are reminded of the fate of the unregenerate, but the intent is for them to turn towards God.¹⁴

Bennett has understood the message of Qur'an as a directive to the audience that,

On humanity, we learn that our role is one of a steward or trustee of earth, that we have a responsibility to share resources with animals as well. Creatures are not to be needlessly harmed.¹⁵

Bennett has given a conclusive narration of the role and importance of Holy Qur'an in the lives of Muslims. Moreover he has discussed the sources, modes and the kinds of calligraphic art pertaining to the physical expression of the Qur'anic verses and its usages into different architectural monuments. The art of calligraphy in Islam has historically and practically substituted the art of paintings containing pictures and landscapes in vogue during the earliest times that are from pre-historic to medieval ages.¹⁶

Bennett's Negative Responses towards the Holy Qur'an

The Christian perspective clearly reflects itself in the works of Bennett on Qur'an because it is not possible that a man could be able to be free from his background. For example in respect of creativity of Qur'an, Bennett tries to prove the Christ eternal as Qur'an.

He has argued that the Christ being the "word of God" is eternal and in other words is part of God and the part and the whole is one. He also has said that the part of God is not whole but at the same time it is in the whole and is whole. From Muslim point of view the word of God is not created; it is eternal, uncreated and do belong to the Person of the God Himself.

Muslims understand that God's kalām (word) is not something which God has created or originated in time, but rather God's kalām is an eternal quality subsisting in God. Indeed, God's kalām cannot be created; for everything which God has created has been created through his kalām. God says to a thing "*Be!*" and it is.

In the Muslim world, the doctrine that the Qur'an is uncreated has been unchallenged among the Sunni Muslims for many centuries, while Shia Twelvers, Zaydi, and the Kharijites believe the Qur'an is created.

Generally Bennett has seen the facts of this issue through the glasses of Trinity. The only point which is very conspicuous in his expressed thoughts is his firm belief in the superiority of Christianity.

On a theological level, Christian in the eternal, uncreated Word of God becoming flesh is similar to Muslim belief in the eternal,

uncreated Word becoming a book. Both represent the *uncreated* entering the *created* world. In the incarnation, God takes on human form. In the sending down of the Word in Islam, the Word becomes a Book, which consists of ink and paper. One Christian reply to Islam could be that a God who can say "Be" to create the world could also say "Be", and allow a "part" of God's-self to be born as a man. Christians do not believe that the whole of God became human; part of God did so. Each person of the Trinity, individually, is *wholly God* (*Totus Dei*) but not the *whole of God* (*Totum Dei*). This resonates with some of the ways in which certain aspects of the message of the Qur'an have been understood.¹⁷

In the above cited quotation the Dr. Bennett has put forward his belief of trinity which according to him is in line with the Muslim belief of word of God. Thereby he claim that just like Qur'an the word of God, Jesus is also a word of God in flesh and therefore is uncreated and eternal.

The Muslim belief of word of God is tested on the criteria of Qur'anic text, the verses of surah 112, Ikhlas. Using the test for uncreatedness which Qur'an has itself applied; Jesus does not fulfill the preconditions of uncreatedness being born and having a mother which God must not have. According to Qur'anic law and the universal precedence that Eternal cannot be born from a created one, therefore all the ancestors of Jesus must be uncreated and eternal which is next to impossible. While on the other hand Qur'an as a word of God, not including its paper and ink, fulfill all the preconditions of uncreatedness. Because it is not born neither it has given birth to any other being, it is immatchable and is the media of shelter and mercy for the mankind.

Conclusively speaking the Trinity has no ground logically or theologically because the God is an exclusive unity which cannot be divided; nothing cannot be deduced and added to God. Jesus being word of God (Kalima tu Allah) does not mean the God or part of God; it actually means the order of God. Therefore, Jesus neither is the part of God, nor the God himself as proved by the Qur'anic version of Surah Ikhlas:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)¹⁸

Say: He is Allah, the One!(1)Allah, the eternally Besought of all!(2)He begetteth not nor was begotten.(3)And there is none comparable unto Him.(4)

Not only Bennett has criticized the content, text and topics of the Qur'an. He has also shown reservations regarding the

integrity and divine revelatory nature of Qur'an.

The Satanic verses affair and the revelation of surah Al-Najam

As far as the heading is concerned, it pertains to the revelation of surah 53, Al-Najam and the so called incident of Satanic verses. The general impression or the belief of the majority of Muslims do not accept the very concept of the instance of *Satanic verses* but the orientalist have highlighted the instance in order to discredit the revelation of the whole Qur'an or the system itself. Who then coined the term 'Satanic verses'? As the tradition of defamation against Islam demonstrates, it could only have been some people. Indeed, it was an English missionary, the belligerent Sir William Muir (1905), who fashioned the term 'Satanic verses'.¹⁹ Therefore we are taking the instance of Satanic verses as put and highlighted by the orientalist; for example a story has been narrated in this regard, which has become popular as '*The story of Gharaniq*'. According to this story, in the fifth year of Prophet hood, the Noble Prophet ﷺ had been engaged in reciting Surah Al-Najam in front of the polytheists. When He ﷺ had recited this verse:

لَقَدْ أُنزِلَتْ اللَّاتُ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ²⁰

"Have you then considered the Lat and the 'Uzza; and Manat, the third, the last?"

The Satan caused Him to recite the following two sentences (which were not part of Surah) too:

تِلْكَ الْعَرَائِيقُ الْغُلَىٰ وَإِنَّ شَفَاعَتَهُنَّ لَشَرْحَىٰ.

"They are beautiful, high-ranking birds, and their intercession is anticipated."

Hearing this, the polytheists were absolutely thrilled and said: (Muhammad), until today, had never spoken nicely of our Gods. At that moment the Noble Prophet ﷺ went into prostration and they too prostrated. All the polytheists of the Quraysh were ecstatic and then went their ways, but shortly later Jibra'il descended and informed Him ﷺ: I had not brought for you those two sentences! These were of the inspirations of the Satan! Reportedly the Prophet was highly grieved and apologized before Allah. The following verse of Surah Hajj was then revealed which cautioned the Holy Prophet ﷺ and the believers:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ²¹

“And We did not send before you any Messenger or Prophet, but when he desired, the Satan made a suggestion respecting his desire; but Allah annuls that which the Satan casts, then does Allah establish His communications, and Allah is Knowing, Wise.”

While knowing the said incident, the migrants of Abyssinia came back to Mecca. Mr. Bennett too has almost accepted the story in these words:

The issue of God's partners, or of the efficacy of other “gods” to intercede for people, emerges as the dominant theme of surah 53. Controversy has surrounded this chapter, although this is not due to words found within the chapter itself. It has been generated by the context, or from a passage that some claim was originally part of this chapter before a mistake was corrected.²²

Elaborating the story Bennett has furthered the issue by saying that:

...Verses 19 to 23²³ brings us to the source of controversy, the so-called “*Satanic Verses*” affair. Presumably actually standing before the Ka'bah and pointing to images, or idols, of three goddesses, Lat, Uzza and Manat, Muhammad (ﷺ) denounced these as “nothing but names”. We know that he was under pressure to offer some concession to the dominant religion. Many might have eagerly hoped that he would recognize at least some of their gods. Surah 109 could belong here, rather than earlier, in which compromise is rejected. Ibn Ishaq observes that Muhammad's (ﷺ) own heart yearned to receive “a message that would reconcile his people to him” (Guillaume, 165). According to Ibn Ishaq, Those listening to Muhammad (ﷺ) heard him say that the three goddesses were like exalted birds, “whose intercession is approved” (Guillaume, 166). These words, though, came not from Gabriel but from Satan, who, says, Surah 22: 52²⁴ (Pilgrimage) always tries to substitute false words for the true words of revelation. Gabriel then rebuked Muhammad (ﷺ) for this error, and revealed the words that became verses 19-23. Some see this as an example of abrogation, when an earlier verse is cancelled by a later verse although usually both verses remain in the Qur'an. However, the refugees in Ethiopia, hearing that Muhammad (ﷺ) was now reconciled with the Quraysh, began to return to Mecca (Guillaume, 167).²⁵

After going through the claimed story of Clinton Bennett, we try to conclude the factual position by highlighting the main points of the author as under:

1. The very possibility of intervention of Satan in the revelatory process.
2. The Satanic verses were part of the Surah Najam until the mistake was corrected and the said verses were abolished.
3. Creating an impression that the Prophet compromised on the belief of oneness of God.
4. Taking certain verses of surah 22 Hajj as a resultant revelation of the Satanic verses.
5. Surah Najam was revealed before migration to Abyssinia and so surah Hajj just after the revelation of Surah Najam. The return of refugees from Ethiopia after hearing the said news from Mecca.
6. Taking this incident from the reference of Ibn Ishaq.

All the above mentioned points are highlighted by the orientalist generally and Clinton Bennett particularly. Bennett has tried to give an impression that Satan intervened in the revelatory process in the case of Surah Najam and allegedly included the names of Laat, Uzza and Manaas as partners of God. Resultantly Muhammad ﷺ compromised on oneness of God. The same issue with same contents has been time and again elaborately answered to the satisfaction of respective critiques, by the highest forum of Muslim scholars in the past. And it was almost agreed upon by all scholarly authorities that this was no, issue neither the said incident happened nor it has been reported by any companion of the Prophet ﷺ. The only possibility of forging a planted story comes under the likely possibilities which may date back to the time of Prophet ﷺ or afterwards. Unfortunately the planted story had also been reported by some Muslim scholars who might have taken the story as a historical supposition and not a chronological fact. But because some great Muslim scholars have touched the issue in their scholarly works, therefore the orientalist have highlighted the issue, trying to make mountain out of the mole. So the above mentioned points are taken up and briefly answered one by one as follows:

1. The very possibility of intervention of Satan in the revelatory process

Many references are available in numerous verses of Qur'an that Satan has got no control or subjection over the acts of a person

who has faith in God and a firm link with his Creator, like in Surah 16 'Al-Nahal' Allah says:

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ²⁶

He can induce a person, a common human being and even below average lay man but cannot force him to commit sin or astray until the man himself does not wish to do so.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْثِقُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ²⁷

Almost same divine declaration has been made in the different verses of Qur'an: Saba, 21:34, Ibrahim, 22:14, Al-Hajar, 40:15.

It is manifested and accepted in the above mentioned references that Satan cannot forcedly induce or provoke even a common human being to act upon his advice, how come Satan could intervene and divert the revelation or misguide the Prophets who have come in the world with the task to set free the human population from evil indulgences and Satanic precedents? Especially when God has envisaged a fool proof divinely defense system to safeguard his message to the humanity against any possible evil intervention and this divine protection shield is referred to in the following verse:

فَإِنَّهُ يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا لِيَعْلَمَ أَنْ قَدْ أُبْلِغُوا رِسَالَاتِ رَبِّهِمْ وَأَخَاطَ بِمَا لَدَيْهِمْ وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا²⁸.

The said sensor system has been more refined and conclusive for last Prophet ﷺ with a secured divine book which has been mentioned in the different verses of Holy Qur'an:

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَيَّتًا حَرَسًا شَدِيدًا وَشُهُبًا. وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْمَعِ الْآنَ يَجِدْ لَهُ شُهَابًا رَصَدًا²⁹.

The objective of this security is understood to be the divine insurance for the purity of the last message to humans and Jinns. Testifying to this statement is another verse of the Qur'an which explicitly states:

وَلَوْ لَا أَنْتَبَهْنَاكَ لَقَدْ كِدْتَ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا³⁰

In view of the fact that verse 73 of this same chapter indicates that the infidels and the polytheists, by means of their evil insinuations, strived to turn away the Noble Prophet ﷺ from the Divine revelation, it becomes clear that Allah did not permit them to achieve this success by employing their diabolical

suggestions. And this is also mentioned in verse 113 of Surah Al Nisa.³¹

There is total consensus on this matter and the same is assured in the *Hadith* time and again that Satan can never be and would never be able to represent or similarize the Holy Prophet ﷺ even in the dreams.

حَلَلْنَا عَبْدًا، أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، حَدَّثَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي فِي اللَّيْقَةِ، وَلَكَيْتَمَثَّلَ الشَّيْطَانُ بِي»³²

2. Creating an impression that the Prophet compromised on the belief of oneness of God.

However, we only wish to present some points which shall provide some more clarification: The relentless, uncompromising and perpetual fight of the Noble Prophet ﷺ against idolatry, from the beginning of his invitation (to Islam) until the end of his life, is a fact which is not concealed from friend and foe alike.

Compromising on oneness of God is actually compromising on Islam itself and that is why the Messenger of Allah insured the whole Ummah. The most important issue for which he was never willing to compromise and exhibit flexibility was this very issue. And note, all of the Muhammadans, i.e., Muhammad's followers, also prostrated when Muhammad prostrated. They did not realize that a false Qur'an had been spoken? The said concept and instance being not worthy of responding because the mole did not exist of which the so-called mountain is made.

3. Taking certain verses of surah 22 Hajj as a resultant revelation of the Satanic verses.

As it is already have been mentioned that verse 52 of surah Hajj is taken by Mr. Bennett as a resultant revelation of the satanic verses. The orientalist and author have suggested that after the satanic verses instance the Prophet was grieved and the said verse of surah was revealed to pacify and please the holy Prophet.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَتَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ³³

And We did not send before you any messenger or prophet, but when he desired, the Satan made a suggestion respecting his desire; but Allah annuls that which the Satan casts, then does Allah establish His communications, and Allah is Knowing, Wise.

The acceptance of this alleged story is negatively co-related with the infallibility of the Prophets. God has provided a shelter if infallibility against any sort of evil intervention into their امنية (positive desires) or recitation.

Even if we were to also take امنية to mean recitation, the meaning of the verse would be that “when the divine prophets used to recite the Divine verses and sermons before the infidels and the polytheists, the devils and (those possessing satanic attributes) would insert their words amongst the words of the prophets in order to mislead the people, just as they used to do with the Noble Prophet ﷺ too.” Verse 26 of Suratul Fussilat says:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ³⁴

And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.

It is a common practice even in these days too that nuisance is created to disturb their messages by misleading slogans and satanic expressions. This in turn induces the inquisitiveness of the righteous hearts and attracts the mischievous ones.

It is hereby concluded that infallibility of the Prophets is proved to its extreme rather than be subjected or vulnerable to the intervention of any kind according to the expressed sense of the verse 52 of surah 22.

Chronologically speaking the cited verse of Surah Hajj is not the resultant revelation of the instance of satanic verses because Surah Hajj was revealed after migration to Madina. If the claimed revelation date of Surah Najam is accepted, the difference between the two revelations would range to almost seven or eight years. The question arises that is it possible that the grief of Holy Prophet by the alleged satanic verses is prolonged to such a long period and the God did not make any clarification thereof.

4. Surah Najam was revealed before migration to Abyssinia and so surah Hajj just after the revelation of Surah Najam. The return of refugees from Ethiopia after hearing the said news from Mecca

Bennett has cited that surah Najam was revealed in year five of Prophet Hood. Because the migrants of Abyssinia return

back on hearing the said instance of satanic verses. They got the news that all the inhabitants of Mecca accepted Islam. It by no means suits the accepted chronology of Qur'an.

It must be made herein clear that the reported return of migrants was the news of acceptance of Islam by Omer and Hamza which resulted in the offering of prayers in open air in Haram by Muslim. It is sure and evident that Bennett intentionally tried to prove his proposed chronology in order to abolish the relativity of surah Najam with night journey and ascension.

5. Credibility of the Reported Information

If we seriously examine the credibility of satanic verses affair, none of the serious account of history, biography and *hadith* included. For example Ibn-e- Hisham and Ahmad bin Hanbal have not even mentioned in their account of migration to Abyssinia. Imam Muslim, Abu Daoood, Nisai and other authentic writers of the *hadith* have also depicted such *hadiths*. Holy Prophet's recitation of the said verse of Sura Al Najam in the presence of the disbelievers of Quraysh and their bowing has been discussed by them. At this point they have also mentioned the returning of Refugees of Habsha during the fifth year of Prophet Hood. Yet none of them has even touched the said alleged instance of satanic verses at that occasion.

While the majority of religious scholars have not even mentioned about this affair. Early historians and biographers (Allama Ibn Hyian Gharnati (745AH), Qadhi Ayyaz, Imam Fakhar ud Din Razi (1209), Allama Abu Abdullah Alqurtabi (1273), Allama Aloosi (1854), Imam Abu Mansoor Matureedi (944 AD) and Qadhi abu bakr al arbi al andulosi) along with the contemporaries (Justice Pir karam shah al-Azhari (1998), Allama Mawdudi, Sayyid Qutb (1966), Muhammad Hussain Haykal (1956) and Zakria Bashir) have given a serious look to the affairs and almost all of them have disapproved and rejected this affair. If ever some historians and biographers have reported this affair, they are very few in numbers almost negligible.

6. Taking this incident from the reference of Ibn Ishaq

First of all we ought to know that Seerat Ibn Ishaq is not a Hadith book but only a biography book thus its authenticity level is far below than any Hadith book. In fact it is one of the earlier

books giving much raw material about the life of the Holy Prophet and generations immediately after him. Everything in it is not necessarily true. Along with the biographic work of Ibn Ishaq, there are various biographers who have also mentioned Satanic verses affair namely Ibn Sa'ad, Al-Waqidi and Al-Tabri, which are not that authentic as Hadith, being historic and biographic narratives. They have only transmitted the story as it was reported to them. In other words, neither al-Waqidi nor Ibn Sa'ad was eye-witnesses to the revelation of 'Satanic verses'; they were simply the transmitters.

Now we will address the issue of why Muslims today simply dismiss the account mentioned by these two writers. To begin with, Muslims exegetes in the past have dismissed these accounts, too. This is not something new. Michael Fischer and Mehdi Abedi, writing on the issue of Salman Rushdie's (Born 19 June 1947) novel '*The Satanic Verses*', as well as the Islamic account of the so-called 'Satanic' verses, say (and notice their curious argument):

*The story that Muhammad could have used the Satanic suggestion is rejected by almost all exegetes, but the fact that the story persists as a subject of exegetes' discussions is testimony to the reality of the temptation both for Muhammad and for later Muslims in their own struggles with such "Babylons" as London, New York, Paris, or Hamburg.*³⁵

'Satanic' Verses & the Muslim Argument

One really wonders if this missionary has even read any literature, both modern as well as old, on this subject. We have seen above that according to Michael Fischer and Mehdi Abedi almost all the Islamic exegetes have rejected the story of so-called 'Satanic' verses. They have not just rejected it without giving their reasons! In the modern literature, there is a copious amount of work done by Muslims dealing with the 'Satanic verses'. Notable among them are the two books of Abu A'la Mawdudi *Tahfīm al-Qur'an* (1972) and *Sirat-i Sarwar-i 'Alam* (1979), which critically examines all the aspects of the story and evaluates the writings of early Muslim scholars on this subject quite thoroughly. One is also tempted to mention the works of Sayyid Qutb (29 August 1966) (*Fi Zilal al-Qur'an*) and Muhammad Husayn Haykal (1956) (*The Life of Muḥammad*). Zakaria Bashier, in his book, *The Makkan Crucible*, deals with the issue quite thoroughly. Also mentioned in

Appendix 2 in his book is an article The 'Satanic' Verses and the Orientalists (A Note on the Authenticity of the So-Called Satanic Verses). This is a revised version of the article that was published in the journal, *Hamdard Islamicus*. We reproduce the article below with minor modifications.

These are also not to be found in any of the six Sihah of the Sunni. So much so that Muraghi, in his commentary, says: These traditions are undoubtedly a fabrication of the heretics and foreign hands, and have not been found in any of the authentic books. The fundamentals of the religion of Islam reject them and sound intellect testifies to their falsehood and incorrectness...

At this juncture, one question remains to be answered and that are: How is it that an issue, so baseless and unsubstantiated, has come to acquire such popularity?

The answer to this question is not very difficult and intricate; the popularity of this tradition is, to a great extent, indebted to the efforts of the enemies of Islam, who imagine that they have managed to lay their hands on a good pretext to blemish the infallibility of the Noble Prophet ﷺ and the authenticity of the Noble Qur'an.

Thus, the reason for its popularity amongst the enemies is clearly comprehended. However, its popularity amongst the Islamic historians, according to some of the Islamic scholars, stems from the fact that many of the historians are always on the lookout for new, exciting and exceptional issues - however much there may exist a question mark over their historical authenticity - so that they can make their books more interesting and tumultuous.

And since the myth of gharaniq is unprecedented in the life of the Noble Prophet ﷺ, they, without examining the weakness of its chain of narrators and the baseless nature of its contents, record it in their books of history and traditions; subsequently, others dwell upon it with the intention of subjecting it to a critical examination and study.

Since the story is rejected by almost all the exegetes, are the Muslims not justified in dismissing the account related to the so-called 'Satanic verses'?

Comparative status of Qur'an as a divine Scripture

Bennett has made a detailed statement about the authenticity of Qur'an especially confirming the early divine

scriptures. Actually the author is trying to make a comparison between the contents of Qur'an and earlier scriptures and later on he wants to highlight the self contradictory nature of the contents of Qur'an. As he cites,

"His book, which is full of blessings, confirms previous scriptures. Verse 91³⁶ is the first passage encountered so far that suggests that these earlier scriptures are no longer entirely trustworthy; much of their content has been "concealed". This introduces the charge of *tahrif*, the accusation that for their purposes and to promote their own superior and exclusive religious claims, Jews and Christians tampered with their scriptures. Lying against Allah, they sow seeds of confusion. They choose what they like and ignore the rest. This verse (159)³⁷ is taken as a warning that Muslims should not endanger the unity of Islam. Those who believe in the Qur'an and pray regularly place their faith in a scripture that is wholly reliable. Here, the Qur'an delineates its position vis-à-vis other scriptures, explaining why such a book had to be sent, why its message speaks to all humanity. On the other hand, Muslims are to believe in the earlier scripture (2: 4, 136, for example).³⁸

The author who is dealing with the comprehension of the text of Qur'an but it appears from his mode of approach and expression that he has not gone deep into the spirit and the motive of the Qur'anic lessons. If deeply studied and comprehended the above mentioned apparently contradicting references do not contradict but they do affirm each other. He has put forth the same objection at another occasion in these words:

On the one hand, Muslims are to believe in these scriptures. On the other hand, there is some doubt about their accuracy. In contrast, there is no doubt about the Qur'an, so most Muslims take the view that there is little point reading earlier scriptures if they are probably corrupt.³⁹

The said claim of the author seems to be based upon his ignorance of the real meanings of quoted verses of Qur'an and his suggestions make no sense and appear to be the contribution of an ordinary person, not a religious scholar. In reality Bennett followed the foot prints of his predecessor Gold Zieher and has tried to create doubts and ambiguity in the verses of Qur'an because according to Gold Zeiher:

There is no other canonical or revealed religious scripture whose text exhibits as much variation and certainty as that of the Quran.⁴⁰

If the prejudiced is set aside, then the study of Qur'an makes a clear understanding of the status and nature of the early scriptures with the life style of their respective messengers as a practicable manifestoes in their original shape and spirit, which undoubtedly has no contradiction or miss-conception because Qur'an cannot ask to believe in and affirm the present corrupted books or scriptures as the people of the Book themselves do not know which version of them is acceptable.

Yet if the Bible had no validity, why would Muhammad (ﷺ) have been told to consult the People of the Book when in any doubt about the meaning of revelation (2: 121)^{41?42}

Qur'an as a Director of War or Unlimited Aggression

The critics of Islam take the very name of Islam as terrorism. Islamic Jihad and the basic learnings of Islam have been termed as fundamentalism and they have tried to get recognize the Islam as the enemy of peace. A new term has been coined as Islamic terrorism while no religion on the face of earth, is terrorist in itself. A universal truth has been neglected that all the terrorists have no religion. In order to defame Islam and to declare it a religion of terror, especially after the 9/11 incident, they tried to find all the roots in the text of Qur'an and the classical history of Islam. In order to promote the propaganda of terrorism verse 191 of "The Cow" has been exclusively highlighted. Same is the case of Bennett when he interprets the said verse as permitting unlimited aggression in these words:

Verse 191 (of surah 2, "The Cow")⁴³ has been interpreted as permitting unlimited aggression, the first verse we encounter so far that has been understood to support the later territorial expansion of the Islamic polity.⁴⁴

In the above mentioned objection, the author has claimed the first verse of Qur'an which promotes forced expansionism is given below:

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَلَقُواكُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

Quran 2:191 – *"And kill them wherever you find them..."*

Bennett has adopted 'cut and choose' approach with regards to this passage (Qur'an 2:191) as critics usually apply.

They only quote, *“And kill them wherever you find them...”* (2:191). However, when we read the passage in its context (2:190-195) it says opposite what they portray of the verse. The passage under consideration is:

Qur'an 2:190 – 195

2:190 Fight in the way of God those who fight you but do not transgress. Indeed, God does not like transgressors.

2:191 And kill them wherever you find them and expel them from wherever they have expelled you, and fitnah [Persecution] is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

2:192 And if they cease, then indeed, God is Forgiving and Merciful.

2:193 Fight them until there is no [more] fitnah [Persecution] and [until] worship is for God. But if they cease, then there is to be no aggression except against the oppressors.

2:194 [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear God and know that God is with those who fear Him.

2:195 And spend in the way of God and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, God loves the doers of good.

If the said verse (2:191) is probed in its context one verse above it and one verse below it, it would appear to be the vice versa of author's contention because this is the most peaceful and just learning from Qur'an which by no means can be used as a mischief and objectionable. It is the most humanly lesson of Qur'an. The following is the ONE verse ABOVE 2:191

“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.” 2:190 Quran

When the author has quoted the verse 191, he ought to have considered the verse 190 thereof. In order to understand the meaning of verse 191 we would link it with the contents of 190. This verse provides pre-conditions to the following directions which go as under:

Condition 1 – “Fight in the cause of Allah those who fight you”. Fight with the people provided they fight with you which means that don't unless others start fighting with you. If the other side is peaceful, why will the follower of this verse fight him?

Condition 2 – This verse clearly directs to fight purely in the way of Allah “Fight in the cause of Allah” and not for the wealth, fame and power for which most of the wars in the world have been fought. The “cause of Allah” is mentioned **ONE** verse **BELOW** the verse which is alleged as propagates terrorism. We will come to that.

Condition 3 – The third condition which 2:190 puts is, “**but do not transgress limits**”. Not to cross the limits means to follow Prophetic traditions by not harming any woman, children and anyone who was unarmed or incapable to fight. He specifically ordered not to harm the properties or destroy the crops of the enemy. Under the influence of his peaceful teachings his followers even desisted harming **ARMED** Women during the battles. (See Muhammad – His Life based on the earliest sources, by Martin Lings, Page 182 for one such example). Therefore after narrating the pre-conditions for war, Allah has told the reasons and the mode of war in the next verse. Has any battle been ever fought half-heartedly, without passion and without using the full force? The very verse was revealed in the early times of Islam when the Muslims were deprived of their properties and homes while their precious belongings were confiscated they were forced to migrate to Medina because they said their God is the One God. These verses were a sort of guidance for the oppressed refugees not for the recovery of their belongings but for stopping the oppressors in their furtherance and to save their skin. So the said verses are not instigations but are encouragement to the oppressed people in order to fight back with the oppressors.

“And slay them wherever you may come upon them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they [first] fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.” 2:191 Qur'an

Again the Qur'an tones down and puts sever restrictions. Let's analyze this verse.

The verse clearly indicates and implies to fight only with those people who had expelled them. The next part of the verse tells that “**and fitnah is worse than killing**”, which has been wrongly translated by the orientalist who have substituted the word ‘Fitna’ by disbelief as “**disbelief (fitna) is worse than killing**”. Had this been true the Muslims would have never reached any truce or pact with any disbeliever nation? Perhaps the author

has taken the former meaning and has understood that Muslims would remain at war with all the disbelievers of the world, thus the fast and vast expansion of the Islamic world. It is evident that if some Muslim ruler had adopted the forceful expansion of his rule, it was his personal act and not the application of this verse.

The word 'Fitna' according to the classical scholars is to hinder and forcefully make Muslims disbelieve in the message of Islam is worse than killing. This verse applies only to the early Muslims who had been persecuted by the Quraysh of Mecca only because of their belief in one God.

The word 'Fitna' has been explained by the scholars to include and mean the persecution of the poor Muslims who's agony was prolonged with their lives while killing puts an end to the agony. Therefore, 'Fitna' is worse than murder. Hence, just reading the verse shows that it was a war of self-defense.

Condition 4 – “turn them out from where they have turned you out”, it means that the fight has been limited by this verse only to those people who were involved in turning the Muslims out of their homes. Therefore, an unlimited aggression is not visible in any part of the verse. Since when is fighting to protect or trying to re-claim what was lost be taken as terrorism?

Condition 5 – “fight them not... unless they [first] fight you”, the sacred mosque and its surroundings have been mentioned with the permission of fighting in self-defense only and not otherwise. In fact there was no need for explanation of any other verse. This verse itself contains the required justification. Now let us analyze the verse below 191

*“But if they cease, Allah is Oft-forgiving, most Merciful.”*⁴⁵

Condition 6-Why the author has not taken notice of this verse while alleging aggression. Herein the audience is advised to stop fighting while others are not fighting. This tends to be a sort of restriction. Are the words, **“Allah is OFTEN FORGIVING”** and **“MOST MERCIFUL”** doing not show the anti-aggressive mood and attitude? Has any religious scripture of the world represented such careful and diligent instructions about war? If it is so, the author must have given the sample and precedent from any religious scripture.

It must be minutely observed that what Bible say about aggression and non-aggression. It should be noted and compared with that of Qur'an:

Only in the cities of these peoples that the LORD your God is giving you as an INHERITANCE, you shall not leave alive anything that BREATHES. "But you SHALL UTTERLY DESTROY them⁴⁶

Or this Biblical verse?

Now therefore KILL every male among the LITTLE ONES, and kill every woman that hath known man by lying with him. But all the WOMEN CHILDREN, that have not known a man by lying with him, keep alive for YOURSELVES.⁴⁷

Where women are to be made into SEX SLAVES!

Conclusion

Clinton Bennett's thoughts have been taken from the beliefs and submissions of his works. His response to this topic is the combination of positive and negative evaluation. Bennett has valued Qur'an as a conclusive book and highly impressed by the text and contents of Qur'an. He highly praises the rhythmic verbosity, punctuation, unmatched eloquence, universality and the style of the Qur'anic verses and chapters. He mentions lightning and thunder blazing the metaphor of Hell and Heaven as a deterrence and temptation of both for the human comprehension. Bennett has been also highly impressed by the metaphoric expression of pen and ink being insufficient to cover the praise of God.

Besides this he differ with the general Islamic point of view and shows his agreement to a very high degree with the whole class of orientalist who have responded to the Qur'anic version. Non the less he has discussed satanic verses affair, relative authenticity of the Qur'an, creativity of Qur'an, Qur'an as a director of unlimited war and aggression. He has therein evaluated the for and against reasoning given by the Muslim and non Muslim scholars. Yet he has to a great extent agreed with the contemporary and previous orientalist. He has disagreed with the majority of the Muslim scholars, on certain points.

He starts his discussion about a particular issue in a positive open style but as he progresses, he gradually hardens his tone and closes the field of his discussion in a general orientalist style. He gives the finishing touches to his conclusion almost unnoticedly as total agreement with prejudiced proverbial vicious negativity of the western scholars.

REFERENCES & NOTES

¹ Clinton Bennett, *Muslims and Modernity: An Introduction to the Issues and Debates*, (London: The tower building 11 York road continuum, 2005), 85.

² Bennett, *Muslims and Modernity*, 86.

³ Clinton Bennett, *Studying Islam: The Critical Issues* (London: The tower building 11 York road continuum, 2010), 37-42.

⁴ Bennett, *Studying Islam*, 34-36.

⁵ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ حِيفَتِهِ يُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ-

⁶ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جُمُاعًا بِمِثْلِهِ مَدَدًا.

⁷ وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

⁸ الَّذِي عَلَّمَ بِالْقَلَمِ-

⁹ Clinton Bennett, *Interpreting the Qur'an: A Guide for the Uninitiated*, (London: Continuum International Publishing Group, 2010), ix.

¹⁰ لَلْيَوْمَ أَجْلٌ لَكُمْ الطَّيِّبَاتِ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا لَتَبْتُمْوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

¹¹ Bennett, *Interpreting the Qur'an*, xs.

¹² Bennett, *Interpreting the Qur'an*, 36.

¹³ Bennett, *Interpreting the Qur'an*, 15.

¹⁴ Bennett, *Interpreting the Qur'an*, 47.

¹⁵ Bennett, *Interpreting the Qur'an*, 73.

¹⁶ Bennett, *Interpreting the Qur'an*, 125.

¹⁷ Bennett, *Interpreting the Qur'an*, 132.

¹⁸ Al-Ikhlās, 112: 1-4.

¹⁹ Z. Bashier, *The Makkah Crucible* (The Islamic Foundation, 1991), 185.

²⁰ Al-Najam, 53:19-20.

²¹ Al-Hajj, 22:52

²² Bennett, Interpreting the Qur'an, 55

²³ لَفِيْئَتُهُمُ اللَّاتُ وَالْعُزَّى ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْاُخْرَى ﴿٢٠﴾ اَلْكُمُ الدَّكْرُ وَلَهُ الْاُنْثَى ﴿٢١﴾ تِلْكَ اِذَا قُسِمَتْ
ضِيْرَى ﴿٢٢﴾ اِنْ هِىَ اِلَّا اَسْمَاءٌ سَمِيْتُمْوْهَا لَنْتُمْ وَاَبَاؤُكُمْ مَا لَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطَانٍ اِنْ سَيِّبُوْنَ اِلَّا الظَّنَّ وَمَا
تَهْوٰى الْاَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَّبِّهِمْ الْهُدٰى ﴿٢٣﴾

²⁴ وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَلَا نَبِيٍّ اِلَّا اِذَا تَمَنَّى الْشَّيْطَانُ فِىْ اُْمْنِيَّتِمْ فَيَنْسُخُ اللّٰهُ مِلْثَقِى الشَّيْطَانُ
ثُمَّ يُحْكِمُ اللّٰهُ اٰيَاتِهِ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ

²⁵ Bennett, Interpreting the Qur'an, 55-6

²⁶ Al-Nahal, 16:99.

²⁷ Saba, 34:21.

²⁸ Al-Jinn, 72:27-28.

²⁹ Al-Jinn, 72:8-9.

³⁰ Al-Asra'a, 17:74.

³¹ وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكَ وَ رَحْمَتُهُ لَهَمَّتْ طَآئِفَةٌ مِنْهُمْ اَنْ يُضِلُّوْكَ وَ مَا يُضِلُّوْنَ اِلَّا
اَنْفُسَهُمْ وَ مَا يَضُرُّوْكَ مِنْ شَيْءٍ

³² Muhammad bin Ismail Bukhari, Al jame Al Sahih, (Bairoot: Dar Toaq Al Nujat, 1422 A.H), 33/9, Hadith: 6993.

³³ Al Hajj, 22:52.

³⁴ Fusilat, 41:26.

³⁵ M. M. J. Fischer & M. Abedi, "Bombay Talkies, The Word And The World: Salman Rushdie's Satanic Verses", *Cultural Anthropology*, 1990, Washington, Volume 5, No. 2, p. 127.

³⁶ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَا لَنْزَلَ اللّٰهُ قَالُوْا لَوْلَا نُنْزِلُ بِمَا اُنْزِلَ عَلَيْنَا وَكَفَرُوْا بِمَا وَّرَاةُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ
قُلْ فَلِمَ تَقْتُلُوْنَ اَنْبِيَاءَ اللّٰهِ مِنْ قَبْلِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

³⁷ اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَا لَنْزَلْنَا مِنَ الْمُبِيِّنَاتِ وَالْهُدٰى مِنْ بَعْدِ مَلْسَبِنَاۙ لِلنَّاسِ فِى الْكِتَابِ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ
وَيَلْعَنُهُمُ الْاٰعْمٰوْنَ

³⁸ Bennett, Interpreting the Qur'an, 69.

³⁹ Bennett, Interpreting the Qur'an, 133.

⁴⁰ William A. Graham, Divine Word and Prophetic Word in Early Islam (Paris: Mouton and Co), 30.

⁴¹ الَّذِيْنَ لَتَمَتْنَاهُمْ الْكِتَابَ يَتْلُوْنَهُ حَقَّ تِلَاوَتِهِ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ وَمَنْ يَكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ.

⁴² Bennett, Interpreting the Qur'an, 133.

⁴³ وَلَفْتُلُوهُمْ حَيْثُ يَفْقَهُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَلَفْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

⁴⁴ Bennett, Interpreting the Qur'an, 88.

⁴⁵ Al-Baqarah, 2:192.

⁴⁶ Deuteronomy: 20:16-17.

⁴⁷ Numbers 31:17-18.